

Definition and Historical Evolution of Consumer Ethics and Culture

Akhmedov Akmal Akhmedovich

Associate Professor of Tashkent International University of Financial Management and Technologies, Candidate of Philosophy

Abstract: The article describes the historical evolution of consumer ethics and culture. It is noted that consumer culture has been developing for centuries under the influence of several philosophical and social currents. In modern times, consumption has become a form of stable organization of social life, has acquired the characteristics of a social institution, and has become a form of the process of reproduction of sociality. Today, consumer activity has become the most widespread type of social activity of society and the main principle of social organization.

Keywords: consumer ethics, culture, evolution, philosophical and social movement, principle, social life, sociality, social activity.



This is an open-access article under the [CC-BY 4.0](https://creativecommons.org/licenses/by/4.0/) license

INTRODUCTION. Consumer ethics and culture is a set of moral principles, moral norms and cultural values in the process of purchasing, using and consuming goods and services. This concept includes moral-normative guidelines, lifestyle, value system, and customs in society that influence people's consumption culture and decisions.

"Avesta" contains a number of views and teachings on consumer ethics and culture, from this point of view, thoughts about the way of life of a person, his place in society and the rules of proper behavior. plays an important role[1].

In "Avesta", consumer ethics is related to the promotion of a general good way of life in society. It supports moral standards such as humanity's responsibility towards nature, simplicity, honesty, hard work, and helping others. In Zoroastrianism, these values are seen as a part of the culture of life and express a person's striving for spiritual maturity. Also, in "Avesto" consumer culture is promoted through norms such as the need to maintain a balance between society and nature, avoiding overconsumption, putting public interests above personal interests, and careful use of natural resources.

MAIN PART. Farobi is one of the famous scholars of the East, in his philosophy he paid great attention to the issues of maturity and moral education [2]. In his opinion, in the process of satisfying one's needs, a person should spend his material expenses in accordance with the norm and act rationally. Farobi called for consumer ethics to be simple, hardworking and away from

useless spending. Ibn Sina considered it important for a person to follow a healthy lifestyle in consumer culture. He urged consumers to eat healthy, eat in moderation, and nurture their appetites. These moral views have a positive effect on human health, spiritual development, and the general culture of society.

According to Ghazali, consumer culture is closely related to the spiritual education of a person [3]. He called on a person to be moderate in consumption and stay away from excessive needs.

Ghazali believed that what is important in consumer culture is spiritual life, achieving true happiness and finding God's approval. According to him, the real goal of any consumption and material expenses should be to achieve spiritual perfection.

Yusuf Khos Hajib in his work "Kutadgu Bilig" studied consumer culture in connection with issues such as state administration, justice and honesty [4]. He considered it important to maintain a balanced relationship between the individual and the society, not to be overly interested in material wealth and property, and not to put one's own interests above the interests of the community. Yusuf Khos Hajib emphasized the role of fair distribution and public administration in consumer culture.

Alisher Navoi promoted the spiritual aspects of consumer ethics in his works [5]. He saw a person in avoiding consumption that leads to excess and arrogance, putting the interests of society above personal needs, and a satisfying life in overcoming the ego, showing kindness and humility.

According to Navoi, consumer culture affects not only the life of an individual, but also the general spirituality of society. Beruni analyzed the relationship between man and nature in consumer culture, the culture of human use of nature. In his opinion, it is important to be careful and rational in the use of natural resources, to live in harmony with nature. He emphasized that a responsible attitude towards nature and putting society's interests ahead of personal interests are the main principles of consumer culture.

The views of these scholars on consumer ethics and culture are based on such important issues as human personal development, maintaining justice and moral order in society, and living in harmony with nature. They associate consumer culture with the rational use of material wealth and see it as a means of achieving spiritual perfection.

Consumer ethics and culture are of particular importance in Islamic philosophy, and it covers all activities in a person's personal and social life, as well as in his relationship with God [6]. In Islamic teachings, the purpose of consumption is not only related to material benefits, but also depends on the spiritual maturity of a person, building a fair and responsible society. The concepts of halal (friendly, clean) and haram (forbidden) are central to Islamic consumer culture. Muslim consumers should only use products and services that come from halal sources. This not only allows the consumer to maintain moral purity, but also ensures fair and honest commercial relations in society.

Islam encourages people to refrain from excessive spending and extravagance and to follow a moderate path. In the Qur'an and hadiths, wasteful spending is described as a bad deed. At the heart of this is the concept of a person's responsible attitude towards natural resources, using only what is necessary for his needs. According to Islamic philosophy, the purpose of every act of consumption is to get closer to God and find his approval. Having a pure intention in consumption encourages a person to put his material and spiritual needs in the middle, thus the person cultivates the ego and maintains balance.

Islam encourages helping and supporting the needy and vulnerable groups in society. Wealth is fairly distributed and social equality in society is ensured through actions such as giving zakat and charity [6]. Consumer ethics is aimed at prioritizing the interests of society over individual interests. In Islam, the family is seen as the main source of reform and education in human life.

Spending in the family should be reasonable and responsible, and teaching children proper consumption habits is one of the important tasks of parents. These principles reflect the general trends of consumer culture in Islamic philosophy, and they are applied to all areas of human life. Islam forms a culture of consumerism aimed not only at satisfying material needs, but also at stabilizing spiritual, social and spiritual requirements.

Since ancient times, consumers have used products and services to satisfy their needs. In those times, the main principle of consumption was based on mutual support of the society. Local culture and moral values strongly influenced consumption habits. The main purpose of consumption was to continue life and ensure the stability of society. In this period, consumption included not only the satisfaction of individual needs, but also social cohesion, cooperation and collective support. Each society has formed consumption habits based on its culture and moral values.

Therefore, consumption was not limited only to materially satisfied needs, but also served to strengthen social relations and ensure the well-being and stability of the community. In such conditions, consumer choices are adapted not only to personal interests, but also to the collective values of society, moral principles, and local customs. Therefore, the ancient consumption systems were based on the principles of maintaining unity among the public, mutual aid and support, which, in turn, ensured the internal stability and development of the society.

In ancient Chinese philosophy, views on consumer ethics and culture were formed through various schools and philosophical directions[7]. They considered consumer culture in terms of personal perfection, order in society, and harmony with nature. Confucianism attaches great importance to consumer ethics and culture[8]. According to Confucius (551–479 BC), all human actions, including consumption, should be in accordance with moral standards. In Confucianism, two important principles are related to consumer culture:

Jen (rén) - humanity and compassion: The concept of Jen refers to cooperation and mutual respect between people in society. Confucius called for decency, kindness and consideration of the needs of others in a consumer culture.

Li (lǐ) – customs and order: The concept of li refers to the observance of customs and order in society. Confucius considered it important to be moderate and correct in consumer culture, to avoid extravagance and to follow the order of society [8, p. 112].

The doctrine of Taoism (through the works of Lao-tzu and Zhuang-tzu) sees consumer culture in terms of harmony with nature and simplicity[9]. In Daoism, excessive consumption and excessive attention to material wealth are considered to destroy the natural state of man[9]. Consumer culture associated with the concept of wu-wei means following the normal and natural order, avoiding excessive actions. Man should live in harmony with nature and follow simplicity and naturalness. Taoism advocates abstaining from excessive needs and avoiding excessive consumption, which causes various conflicts in society. Simplicity and modesty are considered important in consumer culture.

Mohism (the philosophical school of Mozi) focuses on moderation in consumer culture and actions for the benefit of society[10]. Mozi (5th century BC) urges people to support the supremacy of justice and common interests in society. Mohists advocated public interest over personal interest and fair distribution in a consumer culture. Consumption should be moderate and benefit everyone equally.

The doctrine of legalism sees consumer culture in terms of state control and compliance with laws [11]. Legalists believed that people's consumption should depend on the observance of social order and rules. According to them, consumption should serve the interests of the state and the general goals of society. Neo-Confucianism is a philosophical school that enriches the ancient

Confucian teachings with new ideas. It pays great attention to values such as personal spiritual development, public order and harmony with nature. Neo-Confucians connected the consumer culture with the spiritual growth of the individual and society, and paid special attention to the fair and ethical aspects of consumption.

Thus, the main principles of consumer ethics and culture in ancient Chinese philosophy are human spiritual maturity, order in society, justice, prioritizing public interests, and living in harmony with nature. These values promote a culture of consumption that is necessary to improve the relationship between man and society and to serve the general spiritual development.

Two main views on the consumption of material goods by man were clearly formed in pre-Christian times. The Greek philosopher Arisippus, a student of Socrates and the founder of the school of hedonism, saw the purpose of human life in the enjoyment of various earthly blessings. This view was supported by utilitarians in the New Age, among them I. Bentham and J. S. Mill [12]. In addition, K. Gelvetsi and partly A. Smith also saw the purpose of human activity in enjoyment [13]. Aristotle is regarded as the founder of another approach. Based on the views of his teacher Plato, he formed the direction of economic ethics and, in particular, consumer ethics. In the works "Politics" and "Nicomachean Ethics", Aristotle divided the "art of wealth acquisition" into two types: economics and krematistics. The first means to create the material goods necessary for life and to meet the needs of the family through land cultivation. The second represents the unlimited increase of material wealth, mainly through large-scale trade and interest-bearing borrowing[1]. According to Aristotle, economics embodied sound economic principles, while chrematistics was evaluated as a wrong and unnatural activity. Consumption gradually turned from a passive biological process of absorbing energy and resources from the outside world into an active social and culturally defined process.

In the Middle Ages, religious teachings had a great impact on consumer ethics. Religions such as Islam, Christianity, and Buddhism have played a major role in the formation and management of consumer ethics. In this period, extravagance, excessive pursuit of wealth or excessive consumption were considered morally negative qualities. True, in the Middle Ages, religious teachings had a significant impact on consumer ethics. Religions, especially religious systems such as Islam, Christianity, and Buddhism, have played an important role in regulating people's lives, morals, and consumption habits. In this period, consumption was not only seen as satisfying material needs, but was evaluated as an activity coordinated with moral and spiritual values.

In Islam, for example, extravagance (excessive consumption or spending) is strongly criticized and the principle of the middle path - consumption in moderation - is promoted. Generosity, almsgiving, and piety (purification of lifestyle to be close to God) were valued more than excessive pursuit of wealth. It is also emphasized to avoid unclean products and earn food in honest ways. Christianity also pays special attention to consumer ethics. Excessive consumption or the pursuit of excessive wealth to satisfy one's own desires, greed and envy were considered negative qualities. Appreciation of poverty, humility, and generosity was promoted as a path to spiritual elevation and closeness to God.

In Buddhism, giving up desires, controlling desires and appreciating the spiritual aspects of life are important [13]. Excessive consumption or the pursuit of wealth were seen as factors that undermined peace of mind. Through these religious teachings, consumer ethics were formed on the basis of normative rules, social values and religious norms, and encouraged to avoid excessive wealth and excessive consumption, and to strive for more spiritual values. Through this, consumers took into account not only their own interests, but also moral and spiritual aspects in meeting their needs.

In the 18th and 19th centuries, the industrial revolution and the development of capitalism changed consumer culture. With the development of the market economy, material goods and

services became available to the masses, which changed the role and attitudes of people as consumers. Consumers began to focus on self-interest, economic freedom and growth. During this period, the concepts of advertising and branding emerged, which greatly influenced consumer decisions. A. Smith believed that man is naturally inclined to exchange one thing for another. Such an approach eliminates the distinctions between different historical systems, since all civilizations throughout history have had elements of commerce and barter[14].

In traditional societies, consumption was focused on the family, which significantly limited individual spending. Family consumption was characteristic of the highest and lowest social strata in traditional society. Only in the 16th century, with the development of Protestantism, conditions were created to meet high consumer demands in Western countries. This dramatic change in values has fueled consumerism in the West. As a result, it was possible to move to a new stage of consumption in terms of quality.

M. Webber in his work "Protestant ethics and the spirit of capitalism" clearly showed that the public display of wealth and wealth in society was legitimized by the new system [15].

As a result of the industrial revolution and the development of capitalism in the 18th-19th centuries, great changes took place in consumer culture. The development of the market economy has led to the distribution of material goods and services to the masses, which has significantly changed the way people view consumption and their role as consumers. During this period, people began to set the main goal of satisfying their needs and interests, gaining economic freedom and growth.

With the development of capitalism came the concepts of advertising and branding, which greatly influenced consumer choices and decisions. Through advertising, consumers began to be interested in certain goods and services and encouraged them to purchase them. Also, brands played an important role in forming clear images of products and services in the minds of consumers and guiding them in economic choices.

Adam Smith believed that man is naturally inclined to exchange one thing for another[16]. His economic approach shows that throughout history, all civilizations have had elements of commerce and barter, which shows the natural development of a market economy. Such an approach relatively eliminates the differences between different historical systems and emphasizes the universalization of economic relations.

In traditional societies, consumption was largely family-based, and this significantly constrained consumer spending. Differences between social strata were visible in the society through consumption focused on the needs of the family. In these societies, the needs and consumption of families belonging to higher and lower social strata differed significantly.

The development of Protestantism in the 16th century led to the formation of new high requirements for consumption in Western countries. The ethics of Protestantism supported economic success by focusing on work, thrift, and individual achievement. These changes in values have increased consumerism in the West, and have led to an increase in economic freedom and prosperity in society. With this, it was possible to move to a new stage of consumption in terms of quality.

Max Weber's work "Protestant Ethic and the Spirit of Capitalism" also clearly shows these processes[15]. He showed that wealth in society and its public display was legitimized by the new capitalist system. Through this work, Webber analyzed the moral foundations of the pursuit of wealth and economic success and how they were validated in capitalist society. In this way, important concepts were formed about the development of consumer culture, the influence of economic systems and religious values on each other.

In the middle of the 20th century, the United States played a major role in the formation of the

consumer society. America established itself as a commercial republic, established a system of commercial freedom and political protection. During this period, gaining wealth became one of the main goals of man. With the development of consumption as the main part of social and cultural life, the "leisure class" described by T. Veblen appeared[16]. Representatives of this class aimed to show their social status through their consumption.

And G. Zimmel studied how consumption is expressed through symbols in everyday life and saw it as a symbolic language that helps determine the social status of a person[13]. As a result of this evolution, consumption has become an important social and cultural process in today's modern society. This process, in turn, manifests itself as a driving force for social communication, identity, and cultural change.

In the middle of the 20th century, wealth and prosperity grew in developed countries, and this process created a consumer society. Consumer ethics has changed, consumption is seen as the main indicator of material well-being and a sign of individual success. During this period, brands and status symbols, as well as technological products, became factors that indicate the social status of consumers.

In the postmodern society of the late 20th and early 21st centuries, consumers sought to satisfy their needs through personal experience, identity, and self-expression. At the same time, the growth of environmental consciousness and attention to social and moral issues have brought new views on consumer ethics. Concepts such as green consumption (use of ecologically clean products), responsible consumption (paying attention to human rights and working conditions) are spreading widely.

In general, consumer ethics and culture are constantly changing under the influence of historical, economic, social, and cultural factors. These changes are closely related to the economic system, religious beliefs, technological progress and moral values of the society.

To think about the definition and historical evolution of consumer ethics and culture, Russian scientists and world-wide theoretical thoughts have also made a great contribution to this issue.

The theory of consumer culture was formed in the late 20th century, and this field sought to understand the complex relationships between consumers, products, and cultural contexts[10]. One of the main directions of the theory was to see consumption as a symbolic act related to social identity, status and self-expression, not just to satisfy basic needs. That is why it is closely connected with consumer culture and lifestyle. As suburbs developed in the US and new shopping centers began to appear, these places represented more than just stores and became part of the lifestyle for consumers.

Early theorists of consumer culture studied consumption from a functionalist perspective and considered rational decision makers seeking to maximize profits through product selection. Symbolic interactionists focused on the symbolic meanings given to products. They studied how consumers coordinate their identity through consumption practices. Structuralists analyzed consumption models formed under the influence of social structures, norms and institutions.

The influence of advertising, mass media and social class on consumer behavior has a special place in their work. Pierre Bourdieu's concept of cultural capital - as an indicator of social differences, highlighted the specific characteristics of individual tastes and consumption practices.

In the 1980s and 1990s, scientists such as M. Foucault and J. Baudrillard analyzed from a post-structuralist point of view and studied the constant change of culture and the dynamics of power in consumption [5]. Semiotic analysis is aimed at studying how cultural messages are expressed through signs and symbols. Brands, logos and advertising are considered a rich source of understanding of cultural consumption. Nike's "Swoosh" logo has become a symbol that has gone beyond its functional meaning as a powerful symbol of athletic achievement [12].

The socio-philosophical analysis of consumer ethics and culture shows the complex problems associated with the change of values in the modern world. As a result of social changes and technological development, there have been significant changes in human worldview, forms of self-awareness and goals. In particular, the growth of consumerism and hedonism (pleasure) ethics is among the current problems, which emphasizes that a person should strive to get the most pleasure.

The problem of consumerism is not new; this issue was studied by Western scholars such as Karl Marx, Thorstein Veblen, Georg Simmel, Werner Zombart, Gabriel Marcel, Herbert Marcuse and David Riesman at the end of the 19th century [13]. These scientists considered the impact of consumption on society and on a person's personal life. In particular, the consumer boom of the 1950s and 1960s made utilitarianism the main focus of Western culture. E. Fromm explained the consumer society as a process of sublimation (satisfaction of hidden needs) when a person has no other opportunities for self-expression and showed that a person's ownership of things is the main condition of his social importance.

In the 50s of the 20th century, David Riesman emphasized the main characteristics of the consumer society:

demographic decline;

the growth of urban life and bureaucracy;

the development of a new middle class;

the strengthening of group relations and the formation of specific values and norms;

dominant role of mass media;

authoritarian bureaucracy;

the expansion of the influence and acceleration of fashion;

impersonality, alienation and human orientation;

most of them are single people.

Riesman, in this case, a person becomes very susceptible to external manipulation, deeply feels his alienation, as a result, falls into a state of crisis, which manifests itself in the form of apathy or, on the contrary, high aggressiveness. People are instilled with false and artificial needs by others, and this causes them to be forced to work hard, aggressive and unfair. Many of the basic needs (recreation, entertainment, conforming to advertising models, liking and hating things that others love and hate) are false needs.

Herbert Marcuse sees consumerism as a principle that deprives a person of self-control, is completely controlled and difficult to control in modern society[14]. According to him, free access to a variety of goods and services does not mean true freedom, because this process keeps a person under the control of society. In today's society based on technological development and total control, "consumption" alienates a person and destroys his ability to form his life independently. In this process, a person perceives the world as a commodity that can only be bought and controlled. In the Hedonistic ethic, the value of things depends only on the pleasure they give. Therefore, the morality and purpose of consumerism is based on the satisfaction of an unlimited number of desires.

Consumerism is distinguished by its play of symbols; in this process, life is transformed into life through the mutual exchange of goods, and all the rules of the game reflect the infinity of the idea of consumption. Consumerism manifests life as a game of symbols and victories, which leads to the alienation of a person from himself, his personal feelings and interests. The dynamics of a symbolic game are often expressed through the process of "simulation" or "simulacrum". This

phenomenon consists in making the real world look different from the real one and creating "empty symbols" instead of hidden meanings.

J. Baudrillard defined the "age of simulacrum and simulations" and said that symbols only serve to hide reality. Consumers buy goods that are used to create a certain status or image in this game. As a result, authenticity loses all value and is expressed only through signs and symbols.

Humanistic values themselves have become products in society, and humanism has lost its true essence in consumer culture. Moral problems in consumer society are hidden by not recognizing oneself and comparing it with other cultures. In such a society, freedom is replaced by the market and success, a person feels that he is just a product, and the price and value are determined only by the market.

As E. Fromm wrote, market orientation does not create sufficient conditions for a person to develop his potential, because constant change becomes the only constant quality [14]. Filling the "emptiness" of a person through goods and services leads to the transformation of moral and spiritual values into products. In general, the development of consumer culture turns moral values into exchangeable goods, and distances people from humanistic ethics. In this process, a person loses his true purpose and values and tries to fill the spiritual void through consumption. Therefore, socio-philosophical analysis of consumer ethics is important for identifying problems related to consumer culture and ethics and taking measures against them.

The rise of globalization has loosened geographic boundaries and created a global consumer culture. Brands such as Coca-Cola and McDonald's have become ubiquitous symbols of modernity[11]. Cultural hybrid identities emerged when people combined elements from different cultural contexts. This goes against traditional notions of authenticity.

The fusion of traditional Indian textile industry with western fashion trends is an example of cultural hybridity. Ethnographic research has become important in the study of consumer behavior, allowing scientists to gain deep insight into the everyday lives of consumers. At the same time, he showed images, feelings and social interactions related to consumerism.

Researchers have studied not only products, but also material artifacts, including clothing, architecture, and technology. Material culture has become one of the main prisms for understanding social changes. Harley-Davidson motorcycle culture studied by Grant McCracken showed that brand-communities are formed based on common values and lifestyles[9]. The historical evolution of consumer culture theory reflects the dynamic relationship between theoretical paradigms, cultural changes, and personal experiences. By exploring different perspectives and real-life examples, we can gain a deeper understanding of how consumption shapes our lives and society.

The food safety system and its effectiveness are the main condition for the sustainable socio-economic development of the region. To achieve this security, it is necessary to modernize the agro-industrial complex (APK) on the basis of modern innovative technologies and increase its competitiveness. In order to successfully implement this process, it is necessary to take measures aimed at increasing the level of regional food security.

Ensuring food security based on a scientific concept affects not only economic stability, but also the improvement of the living standards of the population and social well-being. This system is directly related to the agro-industrial complex and the food market of the region. From this point of view, a scientific and systematic analysis of food safety is necessary, taking into account global political and economic changes and international relations.

Ensuring food safety is related to the effective intervention of the state in the activities of the agro-industrial complex, including factors such as the sufficiency of financial resources, cooperation between the public and private sectors, the effective use of scientific potential, the improvement

of tax policy, and the improvement of production efficiency. includes In this sense, it is recommended to use a cluster approach in ensuring food safety.

In the process of managing food safety, it is necessary to take into account the nutritional standards based on medical science and the natural physiological needs of the population. Taking into account the socio-economic stability of the region, improving the living standards of the population, their social standards and income, it is necessary to carry out activities aimed at ensuring food security.

An innovative approach plays an important role in the development of the agricultural sector. The main component of this strategy is the regular monitoring of the food security situation and the use of an information model that determines the level of food supply. In this process, obtaining quality and updated information in a timely manner and making correct and effective decisions based on this information is necessary for the successful implementation of the food safety management concept. Consumer ethics and culture play an important role in these processes. In order to ensure the food security of the region, one of the main tasks is to form a culture of proper nutrition of the population and to promote rational consumption from the point of view of ethics.

Reflecting on the definition and historical evolution of consumer ethics and culture is important from a socio-philosophical point of view, because consumers shape a new social reality through their behavior. This reality is a dynamic process, consumption activity reflects human existence and creates new social structures. The concept of social reality was introduced by scientists P. Berger and T. Lukman, according to their views, the essence of reality is that it refers to events that are independent of human desires and wishes [11]. In connection with this social reality, the concept of "consumption" is analyzed from economic, sociological and psychological points of view. In general, consumption is considered as the process of buying, acquiring and using material and spiritual goods necessary for the full life activity of people.

According to economic paradigms, consumption is a stage of the production process, and it is the process of reaching the consumer and using useful properties of the produced product. But with the formation of new social models, new forms of consumption appear, which requires constant updating of socio-philosophical discourse. Today, consumption occupies an important place in society and subjugates the processes of production, distribution and exchange. That is why modern society is called "consumer society". In the approach of cultural studies, consumption is considered as a way of reflection and spread of various cultural values, traditions and symbols. The concepts of "consumer culture" or "consumer culture" have been developed within the framework of the cultural paradigm.

In the sociological approach, consumption is considered as a social process. In it, consumption is interpreted as a means of forming and increasing various types of capital (material, social or cultural). Here, consumption is not a natural process of satisfying simple physiological needs, but a strictly social process, and it is considered as a process based on social norms and communicative goals.

Demonstrative consumption is consumption for the display of wealth, that is, the purpose of displaying status and position through it prevails over the utility of the product or service. This concept was introduced by the American economist and sociologist T. Veblen, who emphasizes that the main purpose of such consumption is to show status, wealth and originality.

The history of demonstrative consumption is connected with the emergence of the middle class, during which goods become a status indicator. From a psychological point of view, a consumer buys products and services to satisfy his personal needs and develop himself.

In psychoanalysis, consumerism is considered as a means of satisfying the inner desires and passions of a person. O.S. Posipanova states that through consumption, a person demonstrates his

status and achievements in life to himself and others[12]. Products or services must meet standards such as prestige, high price, exclusivity, bright appearance. From a socio-philosophical point of view, this type of consumption is a social and cultural phenomenon according to its discourses and meanings, and has its own strategies for displaying wealth and status.

The historical development of consumer ethics and culture is a multifaceted and multifaceted phenomenon in the new social reality. Consumption is analyzed not only from an economic point of view, but also from a sociological, psychological and cultural point of view. Through demonstrative consumption, individuals strive to find their place in social life, to demonstrate their wealth and status. In this process, consumption becomes important as a way of self-expression and has a significant impact on the general morality and culture of society.

CONCLUSION. If we look at the historical evolution of consumer ethics and culture, consumer culture has been developing for centuries under the influence of several philosophical and social currents. In modern times, consumption has become a form of stable organization of social life, has acquired the characteristics of a social institution, and has become a form of the process of reproduction of sociality. Today, consumer activity has become the most widespread type of social activity of society and the main principle of social organization.

References:

1. Is'hoqov M. Avesto, Yasht kitobi //Toshkent. Sharq. – 2001.
2. Abu Nasr Forobiy. Fozil odamlar shahri. -Toshkent, Abdulla Qodiriy nomidagi xalq merosi nashriyoti, 1993.
3. Abu Homid G'azzoliy. Tafakkur kitobi.-T : Movarounnahr , 2003 . –B. 23.
4. Fitrat. Qutadg'u bilig. «Tanlangan asarlar». (nashrga tayyorlagan. H.Boltaboev). 2-jild. - T.: Ma'naviyat, 2000
5. Бартольд В.В. Сочинения. Том II, часть 2. Мир Али-Шир и политическая жизнь. – Москва: Наука, 1964.
6. Титов, А.Л. (2015). Гуманност - жэн в философской системе Сюнь-цзы // Вестник Московского университета. Серия 7: Философия, Изд-во Моск. ун-та, № 4. -С.С. 38-55
7. Лукьянов, А.Е. (1992). Становление философии на Востоке: Древний Китай и Индия. - М.: Российский международный фонд культуры. - 188 с
8. Титаренко, М.Л. (2008). Духовная культура Китая. - М.: Восточная литература. - 566 с.
9. Cua, A.S. (1983). Li and Moral Justification: A Study in the Li Chi, Philosophy East and West. - Hawaii: University of Hawai'i Press, No. 1, Jan.- 1-16 p.
10. Этика и ритуал в традиционном Китае. (1988). - М.: Наука. - 331 с
11. Ruzmatova, G.M. (2023). Comparative studies of the Oriental and Western antropology // ISJ Theoretical & Applied Science, 12 (128), 191-195. Philadelphia, USA / Soi.
12. Yoqubova M. Jamiyat axborotlashuvning falsafiy asoslari. Fals.fan. nomz. 11.Diss.-T.: Universitet, 2007.
13. Андреев Б.Ф. Системный курс экономической теории. Микроэкономика - Макроэкономика, Учебное пособие, Санкт-Петербург, Лениздат, 1998.
14. Mamashokirov S., Usmanov E. Barqaror taraqqiyotning ekologik xavfsizlik masalalalari. -T.: Fan, 2009.
15. Конрад Н.И. Восток и Запад. Статьи.-Москва: Наука, 1974

16. Шуйской С.А. Книга перемен. Китайская классическая литература. -Москва: “Восточная литература”, 1999;
17. Johnson A. Functions in Innovation System Approaches, Gothenburg, Sweden: Chalmers University of Technology, 2002